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Nosti Juvenes? —— nihil ab illis operaveris forte, nihil solidum. SEN. EP.

From young men of this stamp, nothing either great or solid can be expected.

The great purpose of a classical education is, we should imagine, to fit the mind for more extensive usefulness in society than an education conducted on a narrower plan can possibly do. Whether or not this is the intention of every one who goes through the labor of such a course of instruction, we do not pretend to say; but we feel compelled to give it as our opinion that such ought to be the intention. If a young man

cannot look forward to the future with the hope of being of some service to his fellows; if he possesses neither ambition for excellence, nor enterprise for lofty exertion; if he intends to go on like other men, and earn his live-lihood by the toil of industry, without the exercise of his intellectual powers; a collegiate education can certainly do him little good, and we are al-ways sorry to see a youth whose pro-fessed object is only this, enter him-self as a candidate for academical honors, because we feel that it is to him but lost time. When he leaves college, and embarks on the ocean of life, every thing learned in youth is forgotten. He can attend only to the business before him, & generally ~~expires~~ regrets that he had not em-ployed his youthful hours in a manner more congenial to his present employment.

There is however but a small

proportion of those who persevere through a college-education, that turn their attention to business merely. The greater part usually devote themselves to one of the three learned professions, — law, physic, and divinity. They embark upon employments which have called forth the powers of some of the most distinguished men that ever lived. They commence pursuits sublime in their nature, arduous in their attainment, splendid in their acquisition; pursuits, in which there is no limit to human endeavors, & which afford the finest scope, & the widest field, for the exercise both of the head and the heart.

Glorious as are these visions to the eye that regards them as they should be viewed, we fear that very few of those who leave college, look upon them in this light. The motives for undertaking them are as

various as the characters of the adventurers themselves. But few feel those impulses which urge them forward to arduous exertion for the sake of benefiting their fellow-beings. And even of those whose minds are able to take this comprehensive opinion, & to grasp at once the whole chain of consequences, how many go on, with sluggishness & with indolence, and often in direct opposition to the dictates of their own conscience. Let us examine the candidates for each of the professions separately.

The student of divinity has most undoubtedly the widest scope for usefulness. He has not only time but eternity spread before him. He is employed in enlisting subjects for that heavenly kingdom, which fades not away; in endeavoring to deliver the soul from the chains of moral darkness; and in paving the way for the attainment of bliss everlasting.

He has not to fear the frowns and the displeasure of man; his commission is from heaven, & to heaven alone is he accountable. There can be no limit to his endeavors, and though mankind refuse the boon of gratitude, yet, if he does his part well, there is treasured up for him a far more during reward. But however impressed many young men are with the truth of all this, they seem to act as if it were not so. The ignorance, or the dulness, that would shroud itself in its enviable self-conceit, can see no use in attempting to be more than commonly useful to mankind. Many, with hearts fully engaged in their undertaking, disregard learning as a superfluous piece of acquirement, and think that if they can make a decent figure in the pulpit, and lead the souls of men from earth to heaven, it will be sufficient; - forgetting, that the more light a man possesses, the more is he able to impart; and the more clear

by the investigations of his learning he can make the heavenly road, the wider, under the blessing of God, will be his field of usefulness. A clergyman, instead of being less informed than other men, ought to possess higher acquirements; — and it is his solemn duty, where it does not interfere with his more important avocations, to make himself acquainted with a wide range of knowledge.

The will is rarely left free to choose, when the period of implicit obedience is past, and the moral candidate is to determine the most event ful question of his life, what profession he is to engage in. Influence and example generally direct the helm of the bark, which is vacillating on the illimitable ocean. We will not enter into the other reasons of our bias in favour of either profession. As it regards medicine, we can concein

how its theory should be attractive, though we cannot enter into the nature of his feelings, who adopts it as the source of his mental enjoyment and the nutriment of his ambitious expectations. One remark is all that we will venture to offer on the topic which is, that he is most lamentably deceived, who in making choice of this region of science as his abode, and in his subsequent settlement and cultivation, adopts it hastily as the easiest pathway to eminence, in any sense of facility whatever. We have formed exalted ideas of this science. As the diseases of the body are connected with those of the mind, a physician should be also a metaphysician - and should understand human nature both in its internal operations and external manifestations. This division is alone the study of a life; - and when all the other sciences, distinct in their researches and connected in their application to medicine

are taken into view, the heart of the young votary of Hygeia may well tremble within him - It becomes absolutely necessary that there should be different provinces assigned to different professors in this healing art. These are accurately distinguished and kept separate in the Old World. But in our own country, where the division of labour is less perfect throughout the whole range of mental and mechanical operations, a physician in the country embraces the three characters of adviser, apothecary and surgeon; and in the great cities these distinct avocations, more or less run into and blend with each other. The more arduous therefore is the pursuit of eminence. And, let it be remembered, that of all the despicable characters known or conceivable, that of a quack is most deservedly held in contempt. . . . Some pretenders will always step forward in every pursuit, with

impudence lighting the vacuum of the skull and blazing upon the front - but with all due reverence for our highly respectable institutions, we fear, that of those to whom the health of the community is to be entrusted, too many have wrong motives for their guides, vanity for their steed and assurance for their strength -

Of Law, as the history of time, the grand science of nations and the vital energies of society, it were needless to speak. Neither shall we attempt a discussion of the question, whether considered as sciences Law or Medicine are most elevated in the scale - or contemplated as they affect the community, most general. The latter is indeed a question without a parallel; it admits of no legitimate discussion; and the decision, if prejudice were out of the way, can never demand to itself the assent of the understanding. Supposing the

fabric of law were prostrated, the jugular veins would be cut much faster than the doctors could set the broken bones; and the gentlemen of the healing art, (unless they secured their fees before they cured their patients) would have a very uncertain tenure in the expectant reversion of their compensation. But if the question must be started, — where are the statesmen and the orators of our country to be sought for? Who legislate? Who direct the machinery of government. Who are the nobility of America, the bona fide aristocracy of the republic? Who maintain its literary character? It is general literature, which maintains the fame of a nation — ~~the~~ embracing the range of the polite arts, and founded in the moral principles, which no man can be a lawyer without comprehending.

So sensible are our enlightened country-men of these facts, that every gentleman thinks

it a necessary part of education, to have some acquaintance with the Common Law. But we are speaking of those, who adopt Law as a profession. They see its influence and estimate its importance, as conferring wealth and honors and office - but rarely do they comprehend its influence on the mind, as it is partially a devotedly studied - or its internal importance, as embracing in some measure every science under heaven; as being the temple that time himself has erected, and which he can never destroy; as having its origin from God - its existence coeval with duration - and its destiny triumphantly supereminent; though veiled in the mists of darkling ages.

When we really consider the conduct our advancing youth pursue, in performing the act called "studying the Law," we feel, after contemplating its sublimity and their

degradation, as if we were tumbling from a beetling precipice. They read – Blackstone and a little practice; they obtain a licence; become wretched petifoggers, or quit their profession they disgrace, because the market is overstocked, and their talents cannot find their level. Of the latter misfortune, they need be in no dread. Talent will find its depth, where it can float, and where its eventual point of depression or elevation must be fixed. Or, perhaps, the young attorney, finding that mankind are as wise as himself, retires into the back woods, under the hope that he will there know more than his neighbours; he takes pumpkins for a fee, where he can get nothing else, becomes the oracle of the country tavern – and is sent to Congress.

E.S.